

American Missionary.

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NO. 1.

AMERICAN MISSIONARY ASSOCIATION.

OUR "UNSECTARIAN BASIS."

Correspondence in the Tribune.

[From the Tribune, Nov. 16.]

An "Unsectarian" Society Becoming Sectarian.

The Advance, which aims at being the organ of the Congregational churches in the West, and which is edited by the Rev. W. W. Patton, D. D., a Vice President of the American Missionary Association, who is assisted by the Rev. J. R. Shipherd, of Chicago, one of the secretaries of the same society, publishes a noticeable article, entitled "Training the Freedmen by Churches." The subject is difficult of treatment, because, although the American Missionary Association is, "in its constitution unsectarian, recognizing only an evangelical basis," yet most of its funds come from Congregational Churches who expect their organ, especially as it is a missionary society, to be Congregational. At least so reasons *The Advance*. "We wish to point out," says that journal, "the value of a special religious measure in which the readers of *The Advance* will have a peculiar interest—we mean the training that may be given to the Freedmen, by their organization into free, self-governing churches, at which scarcely a beginning has yet been made."

Of course, this is legitimate work for a Congregational Home Mission, but scarcely appropriate for an "unsectarian," "Evangelical," Educational Society. Yet, continues *The Advance*, "it provides that each denomination using it may make a separate arrangement to have its funds expended in the support of its own laborers, and the promotion of its distinctive measures." So, after all, the American Missionary Association may be made the medium of sectarian efforts, if the "distinctive measures" are denominational, as we suppose they must be. But why should one denomination employ another, or the organ of another, for work that can best be done by a union of all? The simplification of the many and perplexing difficulties connected, in a country like this, with secular education by denominations, can be briefly stated as follows: Let every sect have its own missionary society, and let all the people

unite as Christians and citizens in a really unsectarian and national organization like the American Freedmen's Union Commission, to prepare for the introduction and establishment of a common school system in the South.

[Several minor errors in this article, which may have been typographical, we have corrected.—ED. AM. M.]

[From the Tribune, Nov. 19.]

The American Missionary Association.

To the Editor of *The Tribune*.

SIR: In your columns of to-day there is an article referring to the American Missionary Association, containing so many errors of fact, that I think it must have escaped your notice. You will, in justice to an Association that is doing more than any other for the education of the Freedmen, permit a brief correction. It is true the editor of *The Advance*, a Congregationalist, is a Vice President of the American Missionary Association, but so, also, are other excellent gentlemen, Methodists, Baptists, and Presbyterians, who have an equal voice in shaping the action of the Association. It is not true, as implied, that the Rev. J. R. Shipherd is an assistant editor of the paper. He is simply the Secretary of the stockholders of *The Advance* company. The American Missionary Association is an evangelical missionary body, whose charter makes special provi-

sion for just the kind of educational work it is doing among the Freedmen. Receiving its funds from evangelical Christians of all denominations, it chooses to do its work only through evangelical missionaries and teachers. In this lies the whole of its offending, for in its educational work, its teachers are from all evangelical denominations, working together in entire harmony, and teaching a Christian faith and practice in which all agree. That Congregationalists should seek to avail themselves of the opportunities furnished by a Christian society to coöperate in the great work of regenerating the blacks of the South, ought not to be made a stigma to it, any more than the fact that Methodists, Baptists, Presbyterians, and members of the Reformed Dutch Church have done, and are doing, the same in the school work, and are invited to do in all respects. That churches in all these denominations heartily coöperate with it, is itself the highest proof that it is in no proper sense sectarian. It is simply doing a work in which all evangelical Christians can unite.

GEO. WHIPPLE.

[From the Tribune, Nov. 21.]

"An 'Unsectarian' Society Becoming Sectarian."
To the Editor of the Tribune.

SIR: In Mr. Whipple's reply to your article entitled "An 'Unsectarian' Society becoming Sectarian," he says that "it contains so many errors of fact that (he thinks) it must have escaped your notice;" but the only correction which he makes is that the Rev. J. R. Shipherd is not an assistant editor of *The Advance*, but "simply" Secretary of its company of stockholders! All the rest is either in disagreement with Dr. Patton, or in explanation of the difficulties which lie in the way of the adoption of his policy by the American Missionary Association. Now, it seems to me that Mr. Whipple should have said clearly that he repudiated the advice, and did not believe in the prophecy, of *The Advance*. As you have quoted the former,

let me add a little of the latter. "During the war and immediately after it," says the editorial article in question, "it (the American Missionary Association) was aided largely by the benevolence of all sects, in view of its anti-slavery history, and it has also received generous contributions from Great Britain. But little, however, can be expected hereafter from these sources. Europe will leave us to sustain our own work, and the several denominations will each have its own missionary committee to care for the Southern field among both whites and blacks. Thus the Association will be left principally to the support of Congregationalists, who will naturally expect that their funds will be expended in the carrying out of their principles, which are valueless if not worthy of propagation." Now, I insist that it is with *The Advance*, a Congregational journal, edited by a Congregational Vice President of the American Missionary Association, and not with the statements or inferences of THE TRIBUNE, that Mr. Whipple has to deal. To show your readers that as you observed, the "question is difficult of treatment" to the Congregational friends of the A. M. A., and also that it does not disagree materially with Dr. Patton, let me quote from its own official organ, *The American Missionary* for September, pages 204-5:

"This Association will go forward as fast as possible in the organization of churches. * * The time has come for greater activity in church organization. Churches may be formed with our teachers in a given locality as the basis, together with such whites and blacks around them as may be like minded. We wish to add a few words in regard to our relations as an Association, to the churches of different denominations. Our Association is undenominational. Its proffers are made with equal sincerity to all evangelical churches * * * For the Congregationalists who have chosen us to carry to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means intrusted to us by them to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan Fathers."

So the A. M. A. is glad and eager to do what Dr. Patton thinks ought to be done at once, but does not seem to relish his belief that "the Association will be left principally to the support of Congregationalists." Of course it is preposterous to think that the Baptists, or other Christians, who have Home Missions of their own, would use an outside society for the performance of purely home missionary work; and Dr. Patton is, therefore, right. As it is a matter of public interest, your readers, I am sure, would like to see an official statement of the number of teachers now supported, and of schools in actual operation, under the auspices of the two societies in the South. If Mr. Whipple will give the facts for the A. M. A., I promise that the American Freedmen's Union Commission will also make an official statement.

[From the Tribune, Nov. 22.]

The American Missionary Association.

To the Editor of the Tribune.

SIR: I thank you, and your unknown correspondent, for the extracts made in your paper of this morning from the columns of the *American Missionary*. He has, unwittingly perhaps, omitted in his quotation what is essential to a true understanding of the unsectarian character of the Association, and which, if quoted, would have defeated the purpose for which he wrote. We shall not, I trust, trespass too far on your courtesy, in asking you to republish a small part of that quotation, with the omitted parts added in italics.

"Our Association is undenominational. Its proffers are made with equal sincerity to all evangelical churches. *It proposes to act with equal faithfulness to the different denominations which have accepted its proffers, according to the extent of the trusts committed to it. With the Free-Will Baptists, whose cooperation with us pertains mainly to Governmental facilities, our relations have been, and we trust, will continue, mutually satisfactory. For the Reformed Dutch and individual New School Presbyterian Churches, and other religious bodies which have selected us to be merely the almoner of their schools and means of physical relief, we shall endeavor to take the teachers commended to us, and so to locate them and aid them in their labors, as to make them in the highest degree beneficial to the colored people, and at the same time as helpful as possible to the Home Missions which these churches may have at the South.* For the congregationalists who have chosen us to carry to the Freedmen not only schools and physical relief, but also ministers and missionaries, we shall heartily do all we can with the means intrusted to us by them, to relieve want, maintain Christian schools, and also to plant and nourish churches of the faith and order of the Puritan fathers.

"In all these efforts we shall endeavor to maintain our undenominational character, to fulfill faithfully the stipulations made with different churches, to benefit in the highest degree in our power those for whom we have so long toiled, and in all things to meet the approval of the great Head of the Church."

By this record we wish to stand. In this spirit of Christian faithfulness to all orders of Christians whose co-

operation we seek in our efforts to elevate, educate, and evangelize an ignorant and downtrodden people, the Association will, if God permits, steadily go forward.

I gladly respond to the call of this anonymous writer for a comparison of the statistics of the two organizations named, and give you the number of persons engaged in teaching under the auspices of the American Missionary Association, during the year just closed, inviting a corresponding statement from the Union Commission.

The whole number of our missionaries and teachers among the Freedmen during that time was 528, of whom—including 16 matrons—480 were directly engaged as superintendents and teachers in the schools.

For the current year, the prevailing sickness in the South-West, where we are sending a large number of teachers, has delayed their location, and complete reports from the Western branches are not yet received. As soon as they are, we shall be happy to unite with the officers of the "Union Commission" in a statement of the statistics of the two organizations for the present year. Yours, &c.,

G. WHIPPLE.

[From the Tribune, Nov. 23.]

The American Freedman's Union Commission.

The following is a table of the number of teachers now teaching in Freedmen's schools under five of the branches of the American Freedmen's Union Commission, of which Chief Justice Chase is President: New York branch, the Rev. Crammond Kennedy, Secretary, 124 teachers; New England branch, the Rev. J. H. Chapin, Secretary, 86 teachers; Maryland branch, Richard M. Janney, Esq., Secretary, 63* teachers; Pennsylvania branch, Robert Corson, Esq., Secretary, 43 teachers; Delaware branch (new), the Rev. John G. Furey, Secretary, 9 teachers. Total, 325. About 50 more are under appointment and en route. The North-Western branch has just been organized by James Miller McKim, Esq., Corresponding Secretary of the Parent Commission, and

bids fair to be very successful. The commission has normal schools for the education of colored teachers at Wilmington, Del., Baltimore, Md., Richmond, Va., Columbus, Pa., and Jacksonville, Fla. The New York branch has just issued a Thanksgiving Appeal, which commends itself to all Christian Churches and people.

[*By data procured from the Secretary of this branch, we learn that this number embraces six teachers sustained by the New York branch and seventeen by the N. E. branch of the Commission. Deducting the 23 who are thus twice counted, reduces the aggregate to 302. Ed. A. M. A.]

AUGUSTA, GA.

How We Spent Thanksgiving Day in Georgia.

His Excellency the President, the Governor of our State, and the Mayor of our city having exhorted us to observe this 28th day of November, 1867, as a day of Thanksgiving, we, as good loyal subjects, most cheerfully comply. We are in a very thankful frame of mind, and quite ready to express our gratitude, independently of any Presidential proclamation; still it is pleasant to be thankful in such good company. The first question, however, which presents itself to our minds is, *where* shall we render our thanks? Our choice in the matter lies between the two Episcopal churches, the Baptist and the colored. Now, after duly revolving the question in my mind, I concluded, for reasons which I do not wish to take up time in specifying, to cast in my lot with "my colored brethren and sisters." It does seem to me that Thanksgiving comes more appropriately to them than to most others down here just now, and I didn't feel like having a chill cast over my pleasant frame of mind, by

risking myself in the cooler atmosphere of the "superior race." Accordingly, eleven o'clock, A. M., found me seated in the largest colored church in the city, where a very respectable number were awaiting the opening of the service. In a few minutes, the pastor of the church, and a goodly array of brothers in the ministry, took their places in front of the pulpit and prepared to open the service. I sat quietly observing them, and thinking of the wonderful changes which the last two years have brought to them. "Nearly every one of these men," said I to myself, "has passed through the furnace, and has writhed under the lash, or ground under the chain of slavery; yet what stranger, that should look on their bright, intelligent faces for the first time to-day, would suppose it to be so?"

This handsome mulatto, full six feet in height, who sits in his suit of broadcloth, every inch a gentleman, was sold on the shambles in this city only ten years ago, for the sum of six-teen hundred dollars.

This white headed old man, known as Uncle Billy, or more properly, William Blair, Esq., is the son of a white gentleman who died while Billy was almost an infant, leaving him free by his will; nevertheless, it was only by purchasing himself when age had reduced his value that the old man had known liberty. In like manner I might run over the history of others, but this must suffice.

The pastor of the church opened his large Bible, and appearing satisfied with the selection which had come to him, stood up and began to read. I have heard the 107th Psalm hundreds of times in my life, in the course of the Episcopal services I have attended, but never did I hear it so well read, or did it come home to my

heart, as when falling from the lips of this man of dark skin, this man, so short a time since, a slave!

"O, give thanks unto the Lord, for He is good, for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." At the close of the 21st verse, the reading ceased, and the impressive words still ring in my ears—"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" A few words of suitable and very well expressed exhortation followed, in which the good man reviewed God's wondrous dealings with himself and his people, bringing them out of the house of cruel bondage, through the Red Sea of trouble and blood, into the promised land. "We, who, but a little time ago, were trembling under our old masters, stand here this day free men, having a part in this Government, sitting under our own vine and fig tree, none making us afraid!" He urged the people to gratitude toward Him who had wrought this great deliverance for them, and to a fresh consecration of their lives to His service; then, in an earnest and eloquent prayer, he rendered thanks to God and besought a blessing on the whole land, from the President to the lowest official, from the prince to the beggar on the dunghill. One of the brethren followed with some lively and stirring remarks; and it was with great pleasure that I remembered him as one of my former students in "the Theological School." He spoke with great warmth of the blessings God had so richly bestowed on them. Nothing touched him so much, he said, as to see the children on the street going to school, with their books in their hands, and none molesting them.

"If such a thing had been attempted a few years back," he said, "these streets would have run down with blood! There is still among us an old man (and he might have added, a *woman also*), who was well scourged for teaching a little private school, in the old slave time; but now you can have your school on Broad street, if you like, and no one will interfere with you.

"Don't you recollect," he went on to say, "how often the white folks used to say, I could be religious and serve God, if it wasn't for my negroes, but they keep me provoked all the time! And the colored people used to say, I want to come to church and get religion, but I can't, because of my white folks! Now, God has rolled this stone out of your way, both of you. White man! this thing that you call the colored man is taken out of your way. Colored man! you are freed from the power of your old master. Now serve God, both of you, white and colored, and go to heaven!"

Prayer followed prayer, and some of these outpourings of the heart were made in broken language that was rich with an eloquence of its own, as worthy of preservation as the utterances of the renowned pastor of Plymouth Church, Brooklyn. Ah, my colored brother, there sits no reporter by you to treasure up your heart's overflowings, but angels are hovering around to bear your petitions above, and if it be possible for angels to weep, they have wept often over the prayers of the southern slave!

"O, Lord, our heavenly Fader," said one white-haired old man, "we tanks you for de great tings you'se done for us poor sinful worms of de dust. Some of us has been prayin' to you till our heads is blossomin' wid de hoar frost of many winters. Yet we

nebber 'spected to see this bressed day. An now we feels dat it's you has done it all, bressed Jesus! We ain't got understandin' an sense to praise you as we wants to do, but, O bressed Jesus, we does love you an praise, an tank you, wid all our hearts!"

I do injustice to my dear brethren, in trying to report them, for I am so interested at the time that I find it impossible to remember very accurately afterwards what has most deeply touched me. It always stirs me when I hear prayers offered up for the teachers. "O Lord," said one man, this morning, "do bless our beloved teachers who have come down here to stay with us. Give them the patience of Job, and crown them at last in the heavens!"

Another, in the course of his remarks, said that he believed "education and religion are the platforms on which God intends to govern this world."

But the day is over, and it is time I laid down my pen and thought of rest. We have eaten our Thanksgiving dinner with glad and happy hearts, have gathered around our family altar, with the voice of prayer and the sound of sweet melody, and have had some lively games with the children; for, thank God, *our* family includes children, as every perfect family should. And, now, far away from home and friends, we are all peacefully resting, and anticipating the morrow's work. The house is hushed into silence, and the angel of peace, with extended wings, is brooding over our heads.

Peace be to this house! peace be to you all, in the far-off North, peace to the whole world, in the name of Jesus Christ!

J. A. SHEARMAN.

NORTH CAROLINA.

From a Superintendent.

*Cheering Reports—Temperance Reform
Sweeping all before it—Cheerful
Faith Amid Utter Destitution—A
Liberal Donor and a Grateful Re-
cipient.*

BEAUFORT, Nov. 30, 1867.

It is not often that we have to chronicle a brighter view of the moral aspect of our work than we can at the close of the present month. Our hearts are full of gratitude to God for His signal grace in the rapid development of a higher life among the freed people.

We had formed, several months since, a Juvenile Temperance Association. In their pledge of abstinence from everything that intoxicates, we included that curse of North Carolina, tobacco, in its varied forms. We often met with the children, pointed them to the "Black Valley Railroad" with all its horrors, read to them, talked to and prayed for them. Steadily the number increased, till more than eighty children were enrolled in the Temperance Band of Hope. Not till the early part of the month now past did adults begin to clamor for admission to these associations, that are lifting them from their vice and filth. For the last thirty days, the temperance reform seems sweeping everything before it. Middle-aged and gray-haired men and women ask to join this army, now strong for Freedom in its highest sense. Last night, a happy wife led to our door a once loving husband, who has scarcely drawn a sober breath in the last five years, to inquire how he could gain admission to the Order of Good Templars, as,

after full deliberation, he had resolved to renounce his idol forever. We cheerfully gave this poor half wrecked body and soul the dollar admission fee, and bade them God-speed toward the port of safety.

You who have looked in upon the filth of these most desolate homes, can measure the breadth of the tangled wilderness the people are crossing. And when one after another arrives upon the very borders of civilization, their songs of deliverance are soul-stirring indeed. This month, too, has developed more than we remember in any previous month, of the benefits of God's lessons, in His School of Affliction. Want and destitution are the order of the day. The Government, on which they depended too much, is, to them a broken reed, so far as bread is concerned. Now, more than ever, they turn instinctively to God, and strike, with their own right arm, more potent blows for the preservation of life under sore trials.

The schools this month have been very prosperous. Their discipline is becoming easier. The first draught from fountains unopened before intoxicated them. "Drinking largely sobers them again." They are all coming to think education necessary. Some of our pupils are our fathers and mothers, in age. Sitting, the other day, beside a gray-haired man, while with difficulty he spelled out, "Let not your hearts be troubled; ye believe in God, believe also in me," he exclaimed, "thank God, thank God." The religion of these people is not a cold abstraction. Its life-giving influence lightens the eye, quickens the step, gives tone and vigor to the whole man. Where other hearts would sink under the weight of trial, their voices, often triumphant in

prayer, exclaim, "Give us this day our daily bread." And God hears them. Do not we know that God hears them? The other day I wrote a letter to a dear friend, in Worcester, Mass., and he sent me forthwith \$100 00 to feed God's poor. I wanted to get down on my knees and kiss his feet; and every time I carry a pail of meal or a few potatoes, to put into the bony fingers of sickly sufferers, I say, "God sent you this." And in their dark cabins they have a thanksgiving unknown in lands of plenty. Yesterday (Thanksgiving,) I spoke to them on the origin and intent of the day, their many blessings, their one great crowning mercy, Freedom, in its highest, holiest sense.

Not the song on the banks of the Red Sea, was more outgushing than their hymn of praise, as they chanted

Eternal source of every joy,
Well may Thy praise our lips employ,
While in Thy temple we appear
And hail Thee sovereign of the year.
H. S. BEALS.

From a Teacher.

Mothers and Ministers as Scholars—

Minister learns his letters in a day

—A remarkable memory.

MOREHEAD CITY, Nov., 1867.

This month has ushered into school a number of married people. Mothers leave their infants with their neighbors and come. Two Ministers sit side by side in my morning school, observing the same decorum and order that I require of all my pupils.

One of them, upon entering the school for the first time, said "I can never leave it until I have learned my letters." And sure enough, before he left the room he was able to call every letter. But he labored most industriously, and besides the assistance that

Mr. Jerkins had time to give, I had one of my pupils show him. There is something remarkable about "Uncle Jacob," as he is called. He is a mulatto, fifty years of age, is choice in his language in speaking, and is often eloquent. He is more learned in the Bible than any of his colored brethren, and can tell *exactly* where many verses in the Bible are found, so wonderful is his memory. He discovers at once if a passage of Scripture is incorrectly quoted, yet never until now has he enjoyed the privilege of learning to read.

E. P. WORTHINGTON.

MISSISSIPPI.

From a Teacher.

Extracts from Sermons, Prayers, and Hymns.

Reported for the "Missionary."

NATCHEZ, Nov., 1867.

I endeavor to attend once every Sabbath, some one of the colored churches, and I now send some extracts from sermons and prayers. The last time I attended, the preacher was a rough uncultivated man, or to use his own words, not "smoothified." "As it comes up, so it comes out." "Dar aint no room in Heaven, for you lights setting under a bushel. Dar aint no room in Heaven for you salt that has lost its savor.

"Since we got our freedom, a good many of us say we got religion, but I tell you, my breddren, a good deal of your religion is like this new issue of money—taint neither gold nor silver."

To impress upon his hearers the great truths of the resurrection, he used the following:

"You may die and your body be turned into dust and dat dust be

made into brick, and dat brick may be put into the lowermost foundation of a big building; but when the Archangel's trump shall sound, dat brick will give up the dust of your body, though the building may tumble and fall." In closing he said: "I've talked long enough; you know the Scripture says, a little will do the wise, but too much wont do the fool."

The following was taken from a prayer offered by one of the more intelligent Ministers, who understands, in a measure, the danger to which his race is exposed at present:

"Grant that all that are on our side, both white and colored, that are in the North and elsewhere, may *trouble Heaven* just now. Dont let us go high on nothing. Dont let us go high on our imagination, but let us feel that Thou hast brought us thus far and canst carry us farther."

Another said: "Give us, O Lord, a lower stoop and a closer walk."

I think the counterpart to that hymn which has been going the rounds of the papers,

"I hear a rumbling in de skies,
Jews screws de fi dum,"—

must have been sung in the "*kraal*" a short time since. It sounded thus,

"I want to go Heaven,
A ho hill,"

which, interpreted into plain English, means:

"I want to go to Heaven,
I hope I will."

ANNA M. SOMERS.

A man once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book."

VIRGINIA.

From a Bible Reader.

*Meetings for Bible Reading and Study
—Strange Superstition; "A Back-
slider Because a Bible Christian"—
How a Young Girl Spent a Holiday.*

EASTVILLE (Eastern Shore), Nov., '67.

Our Bible reading and prayer meetings, at our own home, in Newport News, and our visits from house to house, for the purpose of reading the Scriptures to the people, and the effects produced, gave us strong evidence that God was well pleased with this our labor.

We open our doors two evenings in the week for lessons to adults in reading, writing, and searching the Scriptures. Our house was too much crowded at first, I presume from the novelty, but afterward comfortably full. The interest that was manifested exceeded our most sanguine expectations. We brought benches from the school-house. Our largest boys and girls crowded in and took their seats upon the floor, with Bible in hand. After singing and prayer, each present that could would read a verse of Scripture, from such a chapter as some one present particularly desired. We took subjects and searched for such passages as had a bearing thereon. Sabbath evenings, also, meetings were held at our house for the same reason. At each of our meetings we had refreshing seasons. Our hearts were filled with delight to see some of our children who, less than a year before, could read but little, and others who could not read at all, then searching the Scriptures for themselves, like the noble ones of Berea. But the best of all was, the word they were searching sank deep into the hearts of some and took root, sprang up, bearing precious fruit, they rejoicing that they had become Bible Christians.

But strange indeed to say, it quite alarmed some of the members of the church that those who were concerned for their soul's salvation should attempt to look for instruction or comfort from the Bible. They wanted to see their children and friends get religion as they did. They fell under the mighty power of God, and after mourning many days, and then came out shouting, for an angel, they said, told them their sins were forgiven. They said their masters and families were Bible Christians, and they did not want to be like them.

One dear woman, who was under great distress of mind, on account of her sinful state came alone to our house to converse with us. I talked but little with her, but read many of our Savior's promises to her. She exclaimed—"Is that it? Is that it? That unties the knot; then I need not wait until I fall down dead and come to, shouting, before I claim Jesus as my Savior." Her distress ceased, her face shone brightly, because she felt that Jesus was hers. Another woman at our home was conversing with me. She said, "one thing you have done; you have made many believe in the Bible-religion. Heaps of people believe it; there are more believe it, in this church, than anywhere else."

On one occasion we heard some earnest talking at the back of our house. We found it was one of our scholars, who lived with one of her colored sisters, who was upbraiding her as backsliding, because she was a Bible Christian. "O," said she, "I thank God for such backsliding." She had been in the habit of going with me at a distance, in retired places, to read the Scriptures to the people. She had learned to read them, and only knew how to spell in three letters a few months before. On Easter Monday she was going to wash. I said to her, "Marie, this is a holiday your people keep. You need not work to-day." She was much pleased, and we soon saw Marie going out of the door with her Testament in hand, to read to the neighbors, and to her mother. She truly loved the Bible.

R. G. C. PATEN.

American Missionary,

NEW YORK, JANUARY, 1868.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

NEW YEAR'S GREETING.

"A happy greeting to all," is our New Year's salutation; and we know of no Society that has greater occasion for cheerful congratulations, even in the midst of present necessities, than the American Missionary Association. Its old and tried friends, who stood with it in the forefront of the battle against oppression, are not content to rest on their laurels, but are prompt to help in the blessed work of elevating those whom they once sought to free. The new friends who were won to it by its faithfulness to the slave and to Christ are giving it their generous sympathy, and their liberal contributions.

The appreciation of the Association, as tested by the increase of its receipts, is most remarkable. The \$43,000 of 1861 has gradually increased until it has become multiplied nearly *eight-fold* in the \$334,000 of 1867!

Our missionaries and teachers, at home and abroad, have been spared, blessed and abundantly prospered in their work; especially have those been favored who have been permitted to accompany the Freedmen on their line of march from Egypt to Canaan, leading them to Mt. Sinai for instruction in the law, and bearing to them the manna for body and mind, and the water of life for the soul.

Then let us rejoice, but not pause in

our work. The laugh of the merry waters ceases when they stop in the stagnant eddy; and the song of the Æolian harp is silent when the winds cease to move. Our best joy and cheeriest song will spring from busiest toil, and the chorus to that song will swell up from the many hearts and homes made happy by our labors.

We all need a fresh unction from on high—officers, teachers, missionaries, Freedmen, and the generous patrons of the Association. The work before us is great, pressing, Christian; and must be wholly planned and carried out in the spirit of Christ. The Freedmen are pressed forward on the tide of events with startling velocity, and they need the Divine guidance. The country is depressed financially, and the temptation will be great to curtail contributions. The friends of the Freedmen, of the country and of Christ need a renewal of the same self-sacrificing spirit that bore them up in the great struggle preceding the war, and during the war, lest what has been so well begun should languish, and some of the best results of the war be lost. 'Twas not enough that the slave be emancipated; he must be fitted for his new sphere, and the golden moment for doing this will soon pass away.

God grant us all then a preparation for the hour and its work.

Correspondence in the Tribune.

We have found it somewhat difficult to get before the public the facts in regard to our "Unsectarian Basis;" and therefore we are gratified that a recent anonymous writer—understood to be an officer of a branch of the Freedmen's Union Commission—has done us the favor of introducing the subject into the widely circulated pages of the *Tribune*, in such a way

as to call for a full exposition, on our part, of that "basis."

We transfer the correspondence to our columns, in order that those of our readers who may have failed to see it in the *Tribune* may have the opportunity of examining it. Secretary Whipple has added to the last article some corrections of the statistics of the Commission.

Forming Churches in the South.

We have several times alluded in the pages of this Magazine, and elsewhere, to the strong anticipations cherished, at the close of the war, in regard to the formation of churches at the South, under Northern auspices. We have stated repeatedly the difficulties in the way of realizing immediately all these anticipations, so far as the colored people are concerned, and have once quoted similar statements from the "Home Missionary" in regard to the whites. We transfer to these pages another article from that periodical, giving the more recent and decisive views of the officers of that Society on the same subject, and to it we invite the attention of our readers.

The obstacles in the way of the two Societies are different, but are equally real and formidable. We are persuaded that the American Missionary Association has been, and now is, doing the best that can be done for the real advancement and elevation of the Freedmen. They were hungry and naked, and it helped to feed and clothe them; they were eager for knowledge, and it gave them schools; they needed religious knowledge, and it gave them evangelical teachers and missionaries. It has organized some churches, and will organize more as fast as the way opens. It does not go among them to promote a denomina-

tional strife, but to benefit, educate and evangelize them; and as speedily as they shall come to understand and appreciate the doctrinal views and ecclesiastical polity which our teachers and missionaries represent, we shall be most happy to aid in forming them into churches, with their teachers and such white residents as may desire it.

"To Be Full and To Be Hungry."

A few evenings since, we dropped into a prayer meeting, a stranger to the people. The worthy lay-brother who led the meeting took occasion to refer to the danger of over-eating, quoting the language he once heard from a temperance lecturer, that "we were digging our graves with our teeth."

The leader of that meeting is a representative man, personating the well-to-do classes, those to whom hunger, actual hunger, is an unknown, perhaps sometimes coveted, sensation.

As we looked around on the well-dressed audience in that prayer room, we felt that every person had come from a comfortable home, and a well-furnished table, and our minds at once reverted to the many, even in our own highly favored land, who stand in contrast, who scarcely know what it is "to be full," whose great struggle is for bread.

We thought of the letters we are constantly receiving from our female missionaries, of which the following slip, from one of them, may serve as a specimen:

"The money was most opportune; I have sometimes turned my back on the cabins and come home, because I had nothing to give—it would be mockery to read the Bible in some of the places I have visited, for they are *literally* starving. If I had the

money, I would always carry something to eat along with the Bible. When I say I have nothing to give, I mean in comparison with the demands made upon me."

O, that those who scarcely know what it is "to be hungry" would remember the multitudes who scarcely know what it is "to be full."

Let us not be misunderstood in regard to that prayer meeting. It was characterized by as much promptness and vivacity as any meeting of the kind we have attended in many years, and what was still better, manifested as much interest in the extension of the Redeemer's kingdom at home and abroad, and as great sympathy with the poor. We do not know, but we "guess" that, in the midst of its abundance, that church *does* remember the needy. If it does, we can only say to others, "Go and do thou likewise," *for the need is great.*

SOUTH CAROLINA.

From a Minister.

Rev. B. F. Jackson recently left a pleasant charge in Mass., and, under the auspices of this Association, entered upon the care of the *Plymouth Church* of Charleston, S. C., the name and place implying, of course a colored congregational Church. We are glad to give in the following extract from a recent letter, his favorable "first impressions" and his account of the first Thanksgiving Day in his church, with the generous efforts of his people to secure a house of worship. Who will help them?

"Affairs are so far as I can judge in a most delightful condition in our Church. The meetings are well sustained, in numbers and interest; while the Sunday School is rapidly increasing, numbering about 275 names.

Last Thursday we had a Thanksgiving Service in regular New England style. It was our first Thanksgiving as a church, and the first in which this people were ever included in the

"call." They appeared to enjoy the meeting greatly, and after the sermon they came forward and subscribed \$520 towards purchasing a lot on which to build a Church. We shall raise the subscription I think to \$800 or \$1000, as only 75 have yet subscribed, and every member will desire to have a part in his first effort of the Church. Most of the brethren subscribed \$10 each, a few \$20, and a few \$5, most of the sisters subscribed \$5. These subscriptions are to be paid in weekly installments of 25 cents and 50 cents each, although some have paid half down. The Sunday School scholars are to have a hand in this work. It has already raised by penny contributions \$10 for the Church in Washington.

In this way we expect to realize \$500 by the 1st of February with which to make the first payment on the lot as we hope to secure one by that time. We are very anxious for a Church. Our membership being 214 now, and several ready to unite soon. Some of the leading members have their minds about made up as to location and the lot they will purchase. I hope you will not think that we under-estimate the privilege we hope by-and-bye to enjoy of having the Chapel at our command.

AFRICA.

Monrovia.

Rev. G. W. Gibson, writing from Monrovia, Aug. 15, 1867, says: "The services among the Kroomen are attended with increasing interest, and I have good reason to hope that some good impressions have already been made upon the hearts of several.

"Within the last two months it has been my privilege to admit six persons to the 'Lord's Supper,' they having given satisfactory evidence of

repentance for sin, and humble faith in the Lord Jesus Christ, two of whom are males and four females.

"The Sabbath and day schools continue in a healthy condition."

MENDI.

A saw-mill in Africa—Astonishment of the Natives—Sage Philosophy—"The Americans 'Witch' the water."

Our readers are already informed that our Missionary, Rev. D. W. Burton, has erected a *saw-mill* at Mendi. The following extract from a letter of Rev. O. Hadley, Missionary of the "United Brethren in Christ," shows what a wonder it is to the natives.

"Bro. B.'s saw-mill is running. He says it works finely. The natives look upon it as one of the great wonders of the world. Some say 'the Americans 'witch' the water, and make it work for them.' Parmen, the chief of that country, came to see it; and, after scrutinizing it very closely for a long time, explained it to his people thus: 'The white man bring one devil from America, who live right down there in the water. He great past all other devils. You no able to see him.' About Mr. Burton's fall in the mill he said, 'the white man vex this devil, and he pull him down to kill him, but he was no able. That man's head too hard.'"

—*The Missionary Visitor.*

West Africa.

We have information from Sierra Leone to the last of August, in a letter, from Rev. J. M. Williams, to one of our Vice Presidents. Mr. W. is a native of British Guiana. He went to Liberia, and thence to Freetown, Sierra Leone, having an urgent call to become pastor of the Independent Church of Zion Chapel, the oldest chapel in this colony. He lost his library at sea, and not being connected with any missionary society he has solicited donations of books from

this country. His letters and catalogue of desirable books, etc., evince much intellectual culture, and a true missionary spirit. Books have been forwarded to him, the receipt of which he has acknowledged, and a box of books is now in preparation at this office, to be forwarded very soon. The following, in Mr. W.'s list, in addition, will be acceptable: Mosheim's Ecclesiastical History, Dwight's Theology, Barnes' Notes, Companion to the Bible, Synonyms, Sketches of Sermons, Sunday School books, and such works as will be useful to an evangelical minister, who has but few books. They will be gratefully received at this office. Mr. Williams says:

"I have in view an 'Industrial Christian Missionary Operation.' I am sure from all I have seen of Africa, that practical Christianity and the civilization of Africa can be better promoted by this plan. The history of Sierra Leone shows this. I am sorry to say that there is scarcely any other industry than trading is valued and pursued in Africa. See its effects on churches; notice how it blasts the fruits of education and Christian efforts. Take, for instance, the native youth from the baneful influences of heathenism; educate him and instill into his mind the principles of Christianity. After his school-days are over, he is thrown into the world, with no other industrious pursuit to follow than trading. This necessarily takes him to the country among the heathen. He declines gradually, until he becomes often worse than his benighted brethren.

"Unless agricultural industry be introduced on the principle as it is conducted in British Guinea, schools established in every neighborhood, the Gospel preached on the Lord's

day, and other stated periods, etc., etc., the progress of Africa toward civilization and Christianity will be slow indeed. Hundreds and thousands, nay, millions of pounds and dollars, will be spent in vain, almost, and many valuable lives of Christian missionaries will be sacrificed from disappointments and discouragements in seeing their hopes frequently blasted and their labors often of no avail.

"Colonization is a capital plan, also, but it is essential to begin an Industrial Christian Missionary enterprise. The colonists, too, must be very different from a majority of the Americo-Liberians. They must be more intelligent, more industrious, possess a better idea of what freedom is, and what constitutes true independence. In short, they ought to be individuals who have been instructed in industrious pursuits, and in Christianity, for at least five or six years in the atmosphere of Freedom. They should come from deep interest in Africa, have an earnest desire to get and do good, and not merely to be free from slavery and oppression. Let the right sort of people come, and they will soon be independent by agricultural labor, and do much good."

MISCELLANEOUS.

ROME IN THE FIELD.

Few of our countrymen, we suspect, are aware of the subtle, but persistent, attempts of Rome to get possession of the colored mind of the country. It is our purpose to make a brief statement of such facts as have come to our notice.

Not unlikely, our readers will remember that nearly a year ago a conclave of Romish Bishops met at Baltimore. They will remember that, by

special invitation, the President visited the conclave at one of its sittings, and witnessed high mass, and other ceremonies that seem to have been performed either for his special benefit or amusement. They will, also, remember that after the conclave broke up a large committee waited on the President at the White House. As to what occurred there, we are not advised; nor do we know all that took place at Baltimore. But we know enough to leave little doubt in our minds that the main business undertaken was to establish and inaugurate a system of measures to bring the blacks over to Rome.

Weeks afterwards, at Wilmington, North Carolina, one of the teachers of the American Missionary Association, exploring the colored quarters, looking after the sick and needy, found in one of the cabins a Douay Testament. To the inquiry, "Where did you get this?" the only reply was, "The good man gave it to me." It was evident that the man was a Romanist, but he could not be identified. The Testament was exchanged, and our version left in its stead. Some weeks later, the teachers found a number more of the same version, which the colored people gladly exchanged for ours. Here was evidence that Rome was at work, stealthily, cautiously; but to this day her agent is out of sight.

At St. Augustine, Fla., we have been informed that the Freedmen's Union Commission had some of their best schools. But the Catholics started a school, so finely appointed that, if they did not drive the Commission from the field, they drew so largely upon its scholars that the Commission thought it best to withdraw. At Raleigh they had a school in operation last year; and, so far as

we can learn, highly attractive and successful. At Mobile they have put up a large, substantial building the past season, for colored schools, which, it is presumed, are now in operation. At New Orleans we are certain they have two fine schools, very likely more, but how many we have been unable to learn.

Other facts in the same line have come to our notice, without our seeking, but it is not necessary to repeat them. Our object is gained by simply showing that Rome is in the field, and means work. And we have hardly a doubt, if an investigation were made, that Rome would be found among the blacks operating on a large scale, secretly as is her wont, but most efficiently.

And we are led to say this in view of another fact, which has been openly stated, but nowhere contradicted. It is that the Society for Propagating the Faith, whose headquarters are at Rome, has given to mission work among the blacks in this country, the present year, the sum of six hundred thousand dollars in gold, nearly a million of our currency. This would indicate her purpose to get possession of the blacks. If she is expending a million of dollars on the Southern field per year, it is quite evident she has expectations as vast as her outlay, and operations to correspond with it. That they are, to a large extent, noiseless and in the dark, is no proof that they are not wide-spread and effective. For Rome accomplishes her ends quite as much by stealth as by open warfare.

And then add to this, that since the conclave of Bishops a whole *corps* of Romanist priests—sixty-six in number—landed at New Orleans to undertake missionary work among the blacks; and we have a class of facts

which must carry conviction to every thoughtful mind, that Rome means to win these millions to her interest and communion. Where these priests are we do not know; but we may be sure they are doing the work of that dark power which sent them here, with all the cunning and ingenuity and efficiency for which her emissaries are distinguished.

And now, suppose Rome could succeed in this, and could control the colored man as she does the Irish, does any one need to be told that she reaches at a stride the goal of all her desires, and becomes dominant in Church and in State? Would it be uncertain, in that case, what party she would favor, or what policy she would pursue? Was her position in the war so doubtful that we must still hesitate about her future?

Rome is not so blind to the progress of events as not to see that sooner or later her temporal power in Europe must be surrendered. But when the Pope abandons the Seven Hills there is not another spot in Europe that offers him a fitting asylum. He has no idea of carrying the key of St. Peter without at the same time carrying the sword. What more natural, therefore, than that he should turn his eye to these United States and calculate the probability of one day being the head of this Republic? Men have dreamed wilder dreams than that, certainly. With a majority of voters here, why should not the head of the church become the head of the nation, and wield a power to make her enemies tremble?

We repeat, we are not alarmists, but we would not have our countrymen sleep over a subject so full of matter for serious thought and earnest action. It is not enough to educate the blacks; Rome will do that.

They are made secure against her dark wiles only as they are taught and grounded in the faith and doctrines of the evangelical churches.—*Christian Intelligencer*, Nov. 14, 1867.

From the *Christian Intelligencer*.

"Rome Among the Freedmen."

"A correspondent at Macon, Ga., writes under date of Dec. 5: 'The Romanists are to complete their new church here so as to consecrate it on Sunday next, or the Sunday after. They make no question about it, but propose having service directly for the freed people, and also will open their doors wide to receive them. They propose early organizing (indeed, I believe they have organized) Sunday Schools, and the 'Sisters' have been at work some time.'"

Macon is the central city of Georgia, the resort of political, religious, and other conventions. It is in keeping with the sagacity of Romanists that they should give prominence to their operations at Macon, and among the Freedmen.

The American Missionary Association has occupied the ground exclusively for two years, in the educational work, and our teachers, from ten to fourteen in number, have labored in the Sabbath Schools of the colored churches. We propose now to erect a chapel in connection with the large school-house in process of erection by the Bureau, and to organize a Sabbath School and religious services. The people of Norwich, Connecticut, are contributing money for the building of the chapel.

Intemperance Among the Freedmen.

In the fourth semi-annual report of J. W. Alvord, General Superintendent, etc, on Schools among the Freedmen, we are glad to notice that temperance societies are springing into existence in various parts of the Southern States. "Lincoln Temperance Associations," and divisions of "Vanguards of Freedom," are doing a good work. We quote the following from a letter written to the Bureau from a gentleman who has traveled through most of the Southern States:

"I took occasion, in a previous letter, to call your attention to the fact that intem-

perance among the colored people was on the increase.

"My opportunities for forming a correct judgment were perhaps equal to those of almost any one, and better than many who are directly employed in the interests of the colored people.

"I also called your attention to the enormous amount of tobacco consumed by them.

"I do not wonder that these evils exist; rather the wonder is, that the colored people have not imitated the whites in such vile practices to a greater extent.

"What can be done to save them from descending still lower in these habits should be with all their friends an important practical question.

"Many reasons of a social, moral, and religious character could be urged for immediate action, but I propose to call attention to a consideration of mere *finance*—the waste, the enormous expense to which the Freedmen, in their ignorance, are subjecting themselves, even in their poverty and dependence.

"I have no facts which enable me to arrive at any definite conclusion as to the cost of intoxicating liquors used by them, but I have no doubt this item alone would equal the whole amount expended by the North for their educational and physical wants.

"*Tobacco*—I have taken much pains, however, to collect facts in reference to the cost of *tobacco* in the form of chewing, smoking, and snuff-taking, and feel safe in stating it to be at a low estimate, twenty millions of dollars per annum!"—*National Temperance Advocate*.

Free-Will Baptists in the Shenandoah Valley.

Our Free-Will Baptist brethren are doing a noble work among the Freedmen in the Shenandoah Valley. From a recent and admirable editorial in the *Morning Star*, we cull the following description of a recent visit to Harper's Ferry, regretting that we cannot copy the whole article:

Harper's Ferry.

We have just been giving a week to Harper's Ferry and its neighborhood. It has become a memorable spot. There is enough in the scenery to make it so, even if there had been no great and stirring events married for ever in association to its grand bluffs, and wild gorges, and strong-voiced streams, and magnificent landscape-pictures wrought out by the thought and skill of the Great Artist. * * *

But the events of the last few years have lent a special significance to this

whole territory. Here is the little Engine House which John Brown chose as his headquarters and his fortress when he undertook the liberation of the Virginian bondmen, and from which he came forth a wounded prisoner on his way to the cell and the scaffold. Eight miles away, at Charlestown, is the battered and gutted Court-House where his meek but sublime bravery and his simple eloquent words redeemed the trial-scene from contempt and rendered it historic.

* * * * *

The great national struggle has here a cloud of witnesses. All along these slopes the white tents of the soldiers might be seen by day during all the years of war, and when the sun went down the whole area blazed with camp-fires till they seemed like a reflection of the constellations in the sky. Every one of these lofty heights frowned with ordnance; all the hills were gashed with rifle-pits and the wounds are yet unhealed; in the midst of that field the hostile armies met in the shock of battle. * * *

Harper's Ferry is now the headquarters of our missionary and educational work among the Freedmen in the Old Dominion. In one of the government buildings, standing on the bluff, which is half enclosed by the two rivers that come together just at its foot, the families of Brothers Brackett and Morrell have their quarters—swelled in numbers by two or three of the teachers who make a home here. In architectural style and arrangement it well represents the old Virginia mansion—with its ample verandas, its four immense square rooms on each floor, its broad halls running through the center of the building, its kitchen basement for the domestic work, the smoke-house and other appurtenances at hand. The site is admirable; the

views spread out are worth taking a long journey to obtain; the marks of shells which have perforated its walls sufficiently remind of the war; while two school-rooms, where letters are taught during the week, and where Sunday School instruction and the preaching of the gospel lend them a sanctity on the Sabbath, forcibly remind one of the work of peace and healing which has been inaugurated since the triumph of freedom was assured.

In a two-fold sense it is eminently a "Happy Family" which has its home in this spacious structure. If life here is a little rough, it is thoroughly real; if it be not the seat of fashion, it is the temple of faith; if there be wanting the stateliness of a decaying aristocracy, there is the nobler dignity which is born of the Christian spirit. The days spent in the fellowship of this company of missionary workers were days to be remembered. A merrier household need not be sought; but the merriment is ever of that kind that exhilarates and fits for the sober and earnest work of which each day is sure to have its portion.

The work in the primary schools still goes on in the valley; and never before was that work so much needed, nor so much appreciated, nor so heartily coöperated with by the people themselves, nor was the promise of precious results ever so large and clear as now. The Normal School has made an encouraging beginning; if the needed funds can be had, there seems no doubt that it may be made to serve the very highest ends in a most eminent degree. Bro. Brackett is a quiet but intense worker; his influence is felt among all classes for good; while the colored people hang on his lips as though he were an oracle.

AMERICAN HOME MISSIONARY SOCIETY.

[From the Home Missionary.]

The Southern Field.

At the close of the war of the rebellion, it was supposed that the peculiar obstacles in the way of Home Missionary effort at the South were removed, and that the messengers of this society, previously repelled, would thenceforth be tolerated, if not welcomed. Accordingly the Executive Committee promptly undertook this new task. They commenced missionary operations in eight of the late slaveholding States, and made preliminary explorations in several others. But the fires of the rebellion, which had been only smothered, continued to burn, and subsequent political events fanned their slumbering embers to a fiercer flame. The tide of emigration to the South was arrested and turned back. All evangelical effort, under the auspices of Northern men and institutions, was paralyzed. Several of the missionaries of this Society, baffled and discouraged in their efforts, returned to the North. Others, in spite of all obstacles, have held their ground to the present time; but in no state, except Missouri, where nearly forty churches have been planted, has any considerable progress been made.

The friends of this society, we doubt not, will bear in mind the facts stated above. The Executive Committee design to prosecute their work in that region, as the Providence of God shall open the way, and the means at their disposal will allow. But while many Western fields, white unto harvest, await the sickle, the hostility of the Southern people, even of Southern Christians, to laborers from the North, continues undiminished, and renders it inexpedient, at present, to make large outlays in that quarter.

THE AMERICAN BOARD.

From the Missionary Herald.

The Situation.

The call for sixty-one new missionaries, for the coming year, by the Prudential Committee of the American Board, simply represents the pressing necessities of the foreign field, in order to the healthful enlargement of the work in hand; not so much to occupy new regions, as to strengthen positions in those now occupied, and to enter adjacent fields already explored and open to our efforts. While we stand pledged, by the recent action of the Board at Buffalo, to undertake the evangelization of China, and ask for twenty men to go there, out of the sixty-one, it is with no intention to give up or to contract the work at other points. Certain districts in India, Western Asia, and Africa, have by common consent been left to us. These we hope still to hold and to win for Christ, if it please him; but it is believed

that the forty men asked for these different fields may be sufficient for the proper carrying forward of the work in them. The missionary force at these several points will still need to be kept up to the number which will then be reached, by such reinforcements, from time to time, as may be necessary to take the places of those who may be providentially removed by sickness or death.

India is politically and commercially connected with England. There is every reason, social, commercial, political, and geographical, as well as religious, why that country, with the exception of those districts we already occupy, should be left to the efforts of English Christians. But there are reasons which seem to mark China as more especially our field. Our work in Western Asia is already well advanced, and needs but steady support; and Africa seems, in the providence of God, to be kept in reserve for the Christian Freedmen of this country. In the Pacific, south of the equator, are found various English societies; while to the north, the work of evangelization has been in a great measure completed in the Hawaiian Islands, and its further progress in Micronesia may be left mainly to the Hawaiian churches. The great field left for us is therefore China.

We ask for twenty men this year, for that field. If these can be secured, we may need fifty for the next year, a hundred the year after, and so on till we have taken possession of this great empire in the name of the Lord of Hosts.

Such plans call for earnest work—for faith, prayer, sacrifice for Christ. They look to a fit thank-offering from the Christian churches of these United States for the wonderful successes of the last few years, and the unexampled spiritual blessings we enjoy as a people. Shall this thank-offering of men and means be rendered?

CHILDREN'S DEPARTMENT.

I Hadn't No Mother.

"Mayn't I stay, ma'am? I'll work, cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood, one cold day in winter, at the outer door of a cottage on a bleak moor in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"You may come in, at any rate till my husband comes home. There, sit down by the fire; you look perishing with the cold;" and she drew a chair up to the warmest corner; then, suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently, came the tramp of heavy boots,

and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that, as long as he was such a good boy and worked so willingly, they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and after disposing of several of his goods, was preparing to go, when he said to the woman:

"You have a boy out there, splitting wood, I see," pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler.

"Where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced—'Ten months.' You'd do well to look carefully after him."

Oh! there was something so dreadful in the word "jail!" The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head. His cheeks seemed bursting with the hot blood, and his lips quivered.

"Well," he muttered, his whole frame shaking, "there's no use trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go so young to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold; "Oh! I hadn't no mother! I hadn't no mother ever since I was a baby! If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked, and cuffed, and horse-whipped. I wouldn't have been saucy and got knocked down, and run away, and then stole because I was hungry. Oh! if I'd only had a mother!"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother; and though all her children slept under the cold sod in the church-yard, *she was a mother still*. She put her hand kindly on the head of the boy and told him to look up, and said from that time he should find in her a mother. Yes, she even put her arms around the neck of

that forsaken, deserted child. She poured from her mother's heart sweet kind words, words of counsel and tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother aged and sickly; but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, then the Lord will take me up."

"John Green, You're a Man."

John Green, once a slave, was afterwards employed by one of our chaplains in the army. One morning John arose early to prepare the fire for his master, while the latter remained in bed. He had often taught John, and now listened to him in dialogue with himself, and unconscious of his master's notice. He had kindled the fire, and, by the light of it, endeavored to read this sentence: "Thou, God, seest me." He began to spell the first word, "T-h-o-u." "John Green," said to himself, "what is that? what did master say that was?" Looking and hesitating, he at last uttered, "Thou. John Green, you have it." Thus he spelled and pronounced, stumbling considerably at "seest" but finally deciphering the whole, and reading it "Thou—God—seest me—!" Then stretching up to his full height, he exclaimed, "John Green, you have it; John Green, you can read; John Green, you're a man!" Was not that like the birth of a soul? the springing of an immortal mind into inward freedom? Can anything be more sublime in the history of humanity? *Dr. Adams.*

What the Minutes Say.

Let us try to remember that years are made up of months, weeks, days, hours, and minutes; try to fancy those minutes to be speaking to us in such words as these:

"We are but minutes, little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

"We are but minutes: each one bears
A little burden of joys and cares;
Take patiently the minutes of pain,
The worst of minutes cannot remain.

"We are but minutes: when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while yet we may,
It takes but a minute to fly away.

"We are but minutes: use us well,
For how we are used we must one day tell.
Who uses minutes has hours to use;
Who loses minutes whole years must lose."

An Active Sunday School.

"The more we do the more we are blessed."

Enclosed is \$15, received by the penny contributions of the Sabbath School connected with the First Congregational Society in Winchendon, Mass., which by vote of the school is to be passed to the General Fund for the Education and Christianization of the Freedmen under your very judicious patronage, making, I think, \$48 25 contributed by the school within little more than a year for that purpose, besides \$42 31, a special contribution by the Society in September last, for the same object.

We find that the more we do for this and that worthy object, the more we are blessed, and the more readily we are able to meet our own wants, which are great according to our means.

Truly we can say, "Faithful is he who hath promised, who also will do it."

Yours truly,

REUBEN BEMIS.

RECEIPTS

IN NOVEMBER, 1867.

MAINE.

Bangor. Hammond Street Cong. Ch.	\$100 00
Bath. Central Cong. Ch., \$128; Winter Street Cong. Ch., \$118 06	246 06
Brunswick. Cong. Ch.	52 50
Cumberland Center. Members Cong. Ch. (\$30 of which to const. REV. E. S. JORDAN L. M.)	45 00
Hamptden. Chas. E. Hicks	2 00
Jackson. Cong. Ch.	32 00
Litchfield Corners. Cong. Ch., bal. to const. MRS. HELEN A. C. FLINT L. M.	10 00
Norridgewock. Cong. Ch. for a Teacher	117 18
Vasalborough. Elisha Lewis	1 00
Yarmouth. First Cong. Ch. for a Teacher and to const. GREENFIELD P. THOMPSON and MRS. KESIA G. ROYAL, L. M.'s	75 75
Yarmouth. S. S. Webster	1 00
York. Cong. Ch. b. of C. \$16 40	
Warren. Cong. Ch.	30 00

NEW HAMPSHIRE.

Bennington. F. M. Whittemore	3 00
Dover. F. A. Soc. 3 B. of C. \$249 00	
Francistown. Cong. Ch.	127 01
Gilmanston Center. Cong. Ch.	10 00
Hanover. Cong. Ch.	57 00
Mason Village. E. G. Heald	5 00
Milford. Cong. Sab. Sch.	5 00
Nashua. B. of C.	

New Boston. Presb. Soc. 48 01

VERMONT.

Bakersfield. Cong. Ch. and S. S.	32 00
Bradford. Cong. Ch. (\$10 of which, from O. King), \$27 50; Rev. S. McKeen \$5.	32 50
East Corinth. Union Ch. \$6 25, Mrs. Willoby Corliss, \$5.	11 25
Dummerstown. Cong. Ch.	20 00
Fayetteville. Ladies \$2 50, and b. of C. Georgia. Mrs. M. J. Jackson \$5, and b. of C.	2 50
Goshen. J. Davidson	5 00
Lunenburg. Willard King	5 00
Middlebury. Dea. Sam'l W. Boardman	5 00
Morgan. Cong. Ch.	3 20
Norwich. A few Friends, b. of C.	
Orange. C. Richardson	2 00
Peacham. "Widow's Gift"	1 00
Royalton. A. W. Kenney, for a Teacher	16 00
St. Johnsbury. South Cong. Ch., \$52 25; Children of the South Church Sab. Sch., \$30. to const. HENRY E. JEWETT L. M.	82 25
South Windham. Bapt. Ch.	8 55
Townshend. Bapt. Ch.	16 80
Waterbury. Mrs. H. Griswold	1 00
West Brattleborough. Cong. Ch.	60 11
West Randolph. M. and S. E. Albin, \$5. Mrs. P. Jones, \$1.	6 00

MASSACHUSETTS.

Amherst. First Cong. S. S., \$75; Gentlemen and Ladies' Benev. Ass'n First Parish, \$23 46; for freight, \$1.	99 46
Andover. Collections by S. K. Foster, \$159 15; Chas. E. Goodell, \$25; Individuals, \$1; Mrs. W. C. D., 50c; Ladies' Char. Soc. b. of C., \$66 53, b. of C.	185 60
Ashburnham. "F"	5 00
Ashland. Mrs. S. N. Cutler	5 00
Athol. Cong. Ch.	63 56
Barre. Mrs. P. Barrett	50 00
Belchertown.	32 00
Berkley. First Cong. Ch. to const. REV. WM. H. BESSON L. M.	35 00
Boston. Mt. Vernon Cong. Ch. (in part), \$500; Estate of S. A. Brewer by Mrs. S. Perry, \$100; — 8 b. of vegetables, 23 Chaucey street b. of C.	600 00
Boxborough. Mrs. J. Stone	10 00
Boxford. Cong. Ch.	10 00
Brookline. Miss S. A. Craft, \$8; bundle of C.	8 00
Brighten. Cong. Ch. for Gen. Howard	11 63
Brinfield. Cong. Ch.	43 25
Cambridge. B. of C.	
Chelsea. A. E. Pratt bbl. and bdl. of C.	
Chicopee. Mrs. S. F. S. Brown	5 00
Dalton. Hon. Z. M. Crane	100 00
Danvers. B. of C.	
East Douglass. Rev. W. T. Briggs	13 00
East Hampton. First Cong. Ch. for an organ for Phym. Ch., Charleston, S. C.	25 00
Essex. Cong. Ch. S. S.	10 00
Fitchburg. Trin. Cong. Ch. \$15 50; Ladies' Sew. Circle of Trin. Ch. b. of C. \$60	15 50
Franklin. Mrs. Hartwell Morse, \$5; D. Thayer, \$2.	7 00
Globe Village. Ladies' Benev. Soc. of E. F. Ch.	20 00
Grafton. Cong. Ch. \$210, to const. WM. R. HILL, MRS. MINOT AMSDEN, MRS. B. K. MOULTON, MISS JANE E. WARREN, MISS SUSAN BELDING, MISS KATY HARRINGTON and HENRY F. WING L. M.'s; 2 b. of C.	210 00
Great Barrington. A. C. Turner	1 00
Grantville. Cong. Ch.	60 00
Groton. Union Cong. Ch.	43 96
Hamilton. Cong. Ch.	42 60
Hardwick. E. B. Foster	3 00
Hingham. Evang. Cong. Ch.	10 00

Holliston. Friends, 2 b. of C.; 2 b. of C. by A. J. Fitch.....			F. JENCKS L. M. for Mendi M.....	30 00
Hopkinton. Cong. Ch.....	354 50		East Avon. Cong. Ch. to const. CLARA F. AVERY L. M.....	50 30
Jamaica Plains. Central Cong. Ch.....	61 00		Ellington. Cong. Ch.....	25 80
Leicester. B. of books and C. by W. Sprague.....			Ellsworth. Cong. Ch.....	10 00
Leominster. Cong. Ch.....	40 50		Farmington. "A Father and Daughter".....	10 00
Littleton. Cong. Ch.....	27 00		Glastenbury. Cong. Ch. Thanksgiving coll.....	25 35
Lowell. D. G.....	25		Greenville. Cong. Ch.....	37 50
Marlborough. Union Cong. S. S.....	100 00		Griswold. B. F. Northrop, \$5; Mrs. Eunice Button, \$2.....	7 00
Melrose. Cong. Ch.....	59 83		Hartland. Rev. J. B. Doolittle.....	2 00
Middleborough. Sab. Sch., \$23; Sab. Sch. First Cong. Ch., \$16.....	39 00		Harwinton. Mrs. Dea. Hays, \$5; Laurence Barber, \$5.....	10 00
Middletown. Cong. Ch. Sab. Sch.....	34 00		Hartford. Bequest of Miss Charlotte E. Church, deceased, by E. M. Church, for a Teacher, \$150; 4th Cong. Ch. \$150, for a Teacher; Miss E. M. C. 50c.....	300 50
Monson. R. Homer, \$4 ack. in November should have been \$5.....	5 00		Hebron. Jasper Porter.....	5 00
Natick. Rev. N. W. Sheldon.....			Lebanon. Abby C. Birchard and "A Friend," \$5 ea.; Miss L. Porter, \$1.....	11 00
New Bedford. Samuel Rodman for Berea (Ky.) Institute.....	50 00		Lyme. S. H. Sill, bal. to const. REV. W. G. JONES L. M.....	10 00
Newbury. First Parish Ch. \$36 29; 2 b. of C.....	36 29		Meriden. First Cong. Ch. \$241 36; Dr. E. W. Hatch, \$5.....	246 36
Newton. Ch. and Soc. by Rev. Mr. L.....	5 15		Middlebury. Cong. S. S. for Staunton School, Staunton, Va.....	50 00
Northampton. Edwards Ch.....	34 50		Middletown. 4th Cong. Ch. \$24 20; "Z." \$10.....	34 20
North Brookfield. F. R. Soc. 2 b. of C. \$121 94.....	7 25		Milford. Box of books, by G. W. Hine.....	
North Madison. Cong. Ch. S. S.....			New Haven. "A Friend," \$7; Mrs. C. Goodyear, \$2; M. Nichols, \$1.....	10 00
North Wrentham. 2 b. of C.....			New Hartford. Cong. Ch.....	37 25
Reading. Bethesda Ch. S. S. for Gen'l Howard.....	10 00		New London. "A Friend," \$8; Geo. M. Congdon, \$2.....	10 00
Sharon. Mrs. E. Turner, \$5; others, \$1.....	6 00		New Milford. Sarah Bull.....	1 00
Shelburne. Cong. Sab. Sch. for a Teacher.....	125 00		New Preston. O. S. Gunn, Thanksgiving offering from the children of his family.....	3 50
Southborough. Pilgrim Evang. Soc.....	22 95		Norwich. Hon. L. Blackstone, \$100; "A Friend," \$50; Broadway Cong. S. S. for a Teacher, \$37 50.....	187 50
South Hanover. First Cong. Ch.....	4 00		Norwichtown. Moses Pierce.....	250 00
South Wilbraham. Mrs. D. C. West.....	1 00		North Stonington. Cong. Ch.....	44 37
Sutton. Cong. Sab. Sch. for a Teacher.....	30 00		North Woodbury. Cong. Ch. (add'l).....	29 78
Taunton. Miss A. Lincoln.....	1 00		North Woodstock. Cong. Ch.....	53 00
Topsham. Cong. Ch.....	15 39		Pomfret. First Cong. Ch. to const. Rev. HENRY F. HYDE L. M.....	73 00
Townsend Harbor. Ladies' Benev. Soc. of Orthodox Ch. \$10; 8 b. of vegetables 1 b. of C. \$72 07, by Mrs. E. C. Spaulding.....	10 00		Roxbury. Wm. Camp.....	1 00
Yarmouth. Cash.....	6 20		South Coventry. Village Ch. to const. Rev. ALPHEUS WINTER L. M.....	32 00
Waltham. Rev. Mr. Strong's Soc. b. of C.....			Stamford. First Cong. Ch.....	95 40
Walpole. J. R. Morse, \$3 66; Mrs. E. W. Morse, \$3 65; Miss M. Gould, \$1; Miss J. G. 50c; 2 b. of C.....	8 81		Stonington. Second Cong. Ch. to const. HORACE N. TRUMBULL L. M.....	38 00
Ware. Cong. Ch.....	19 10		Wallingford. Cong. Ch.....	44 36
Watertown. Wm. Jewell, \$25; — bdl. of Shoes.....	25 00		Warren. Cong. Ch.....	69 00
Wayland. 2 b. of C.....			Waterbury. Mrs. E. P.....	50
Webster. B. of C.....			West Haven. Mrs. E. C. Kimball, \$10; Mrs. E. C. Robbins, \$5.....	15 00
West Boylston. Cong. Ch. 2 b. of C. \$116 90.....			West Meriden. E. K. Breckenridge.....	10 00
West Amesbury. J. K. Sargent.....	2 00		Weston. Cong. Ch.....	30 00
West Brookfield. Ladies' Free Miss. Soc. b. of C.....			Wethersfield. S. Hale, \$20; H. Savage and L. Stillman, \$5 ea.; "Cash," \$5; A. Cadwell, \$3; H. Stillman, \$2, to const. MARTIN S. GRISWOLD L. M.....	40 00
West Hampton. Cong. Ch.....	55 15		— "A Friend".....	20 00
Westford. Cong. Ch.....	7 00		— "A Friend".....	10 00
West Mansfield. "A Friend".....	25 00			
Westminster. Cong. Ch. \$173 73; Ladies' Circle, b. of C. \$53 50.....	173 73			
Winchendon. First Cong. Ch. S. S. \$15; — \$1.....	16 00			
Williams College. Sophomores (add'l).....	3 00			
Windsor. E. W. Hume.....	1 00			
Worcester. Salem St. Ch. \$46; Salem St. Sab. Sch. for a Teacher, \$100; Union Ch. Sab. Sch. for a Teacher, \$100; Hon. I. Washburn, \$100; Old South Ch. S. S. \$22 89; "R. R. R." \$10 55; Friends, 2 b. of C. \$92 90, by Mrs. E. Healy.....	779 44			

RHODE ISLAND.

Barrington. Cong. Ch. for a Teacher.....	125 00
Providence. B. of C. \$15, by T. Salisbury.....	

CONNECTICUT.

Canton Center. "A Friend".....	10 00
Colebrook. Cong. S. S.....	12 00
Cornwall. J. H. Bonney.....	5 25
Dayville. D. C. Jencks, to const. Miss E.....	

NEW YORK.

Adams Basin. Ladies of the Ogden Bapt. Ch. package of C.....	
Apulia. Box of C. and \$2, by Rev. J. H. Nason.....	2 00
Binghamton. First Presb. Ch.....	125 50
Brooklyn. E. O.....	75
Buffalo. Lafayette St. Presb. Ch. \$45; S. W. Pierson, \$1.....	46 00
Cambridge. Rev. W. B. W.....	50
Cazenovia. Seba Loomis.....	5 00
Cinton. Mrs. Anna Parmele.....	20 00
Coxsackie. A. G. Fairchild.....	5 00
Depauville. Mrs. Mary Patchen.....	1 00
Durham. Mary Coe, 25c, and bdl. of C.....	25

Eden. Thanksgiving coll. (Union Meeting)

Eden. Thanksgiving coll. (Union Meeting)	11 50
Evans. Coll. by Rev. G. D. Pike	10 00
Gansevoort. Union Sab. Sch.	14 90
Gravesend, L. I. Reformed Ch.	11 06
Harpersfield. Mrs. S. Merriam	1 00
Havanna. Thanksgiving coll.	13 13
Holley. Presb. Ch.	41 87
Hume. Individuals	1 00
Ithaca. Presb. Ch. for support of Teachers	289 50
Jamestown. 2 b. of C. by S. A. Sampson	
Jewett. Presb. Ch. M. C. coll.	20 56
Kingston. Rev. Wm. A. Shaw	5 00
Lima. First Presb. Ch. S. S. for a Teacher	50 00
Livonia. Presb. Ch. for a Teacher	127 99
Lockport. H. W. Nichols	2 00
McGrawville. A. L. Brown, \$3; Mrs. E. A. H. Grosvenor, b. of books and C. \$65;	
Mrs. W. W. Brown, b. of C. \$60.	3 00
Madrid. Dea. Daniel Forbs	100 00
Marion. Presb. Ch. and Sab. Sch.	24 05
Martinsburgh. Horatio Hough	10 00
Mexico. Presb. Ch. \$152 30, to const. GEO. WHEELER, MRS. SUSAN K. BUTTERFIELD, BENJ. S. STONE, Hon. CYRUS WHITNEY and GEO. G. FRENCH L. M.'s; C. C. EDDY and family, \$10, bal. to const. himself L. M.; 2 b. of C. \$122 32, and \$2, by Rev. T. A. Weed	164 30
New Hampton. Rev. O. M. J.	50
New York. Rev. Wm. Belden, \$60, to const. Rev. BENJ. T. ROBERTS and Mrs. ELLEN L. ROBERTS L. M.'s; Mrs. Stephen Gregg, \$50; "A Friend," \$50; Dr. Thomas Ritter, \$20; Ch. of the Puritans, \$17; 13th St. Presb. Ch. \$5 and b. of S. S. books; J. M. Hubbard, \$5; D. D. Nicholson, \$4; "Friend," \$2 and a b. of C.; R. C. McI. 25c.	213 25
New Road. Sab. Sch. penny coll.	18 25
New Utrecht. "Faith"	5 00
North Collins. Cong. Ch.	7 00
North Litchfield. Mrs. M. J. G.	5 00
Perry Center. Mrs. G. Benedict	5 00
Peterborough. Hon. Gerrit Smith	200 00
Philadelphia. Rev. J. Newton	2 00
Ransomville. J. Powley	5 00
Red Creek. Mrs. A. Kinne, \$1 50; others, \$1 50	3 00
Riverhead. Rev. J. Gibbs and Rev. A. Downs, b. of C. \$5.	
Rochester. Plymouth Cong. Ch. \$147 25; Rev. G. D. Pike, for a Teacher, \$15; "A Friend," \$1.	163 25
Sacketts Harbor. David Granger, \$5; Rev. Enoch Barnes, \$5.	10 00
Spencerport. Coll. by Rev. G. D. Pike for a Teacher	29 00
Stockbridge. J. Cleveland and A. Strong, \$10 ea.; T. Rockwell, \$5; Wm. Bridge, J. A. Foster, A. M. Warren, E. Foster, and H. Lam, \$2 ea.; H. Gaston and N. S. Hall, \$1 50 ea.; J. Gaston, \$1 38; 22 individuals, \$1 ea.; others, \$3 62.	65 00
Tonawanda. Mrs. D. A.	50
Ulster Park. J. S. T.	50
Utica. James G. Clark, \$11; E. W. M. 25c	11 25
Victor. Coll. for a Teacher, by Rev. G. D. Pike	44 42
York. Mrs. Paul Goddard	5 00
Wersaw. Ladies' Benev. Soc. of Cong. Ch. b. of C.	
West Camden. Mrs. L. A. Smith, \$5; Annis A. Smith, 35c.	5 35
Mr. Terry	1 00

NEW JERSEY.

Bergen Heights. Mrs. C. T. Lewis	1 00
Irrington. Miss Rhoda Underwood, \$10 and b. of C.	10 00
Princeton. Geo. Hood, bdl. of C.	
South Branch. Reformed Ch.	8 25

PENNSYLVANIA.

Brooklyn. Edward Gere, \$6; G. Bailey, \$5; J. Ashley, \$3; 10 individuals, \$1 ea.	24 00
Dimick. Mrs. Elizabeth Giles	5 00
Clarksville. Mrs. Emily Dickson	10 00
Great Bend. Henry McKinney, \$10; Estabrook & Clark, \$5; G. Johnston, \$5; G. W. Griggs, \$3; W. Chamberlain, \$2; G. Newman, \$1 50; 11 individuals, \$1 ea.; others, \$7.	44 50
Hebron. E. C. H.	50
Meadville. W. F. Clark	5 00
Mercer. Mrs. I. T. Hanna	5 00
North East. B. T. Spooner and O. Selkregg, \$10 ea.	20 00
Pittston. W. M. S. S. Miss. Soc.	10 00
Waymart. Coll. by J. L. Richardson	15 50
Wyalusing. Mrs. Ellen J. Wells	100 00

OHIO.

Ashtabula. Mrs. Elizabeth Nellis	10 00
Avon. A few friends, by H. Lewis	20 00
Chester Cross Roads. Melissa Coe	10 00
East Cleveland. H. E. Dickinson	2 00
Elyria. Jane F. Nevins	2 00
Goodwinsville. "Friends"	4 50
Hudson. D. Trowbridge	2 00
Mallet Creek. H. L. Loomis, \$30, to const. Mrs. ELIZABETH L. LOOMIS L. M.; Mrs. Sarah H. Dunbar, \$10; J. A. Bingham, \$6; Henry Trautman, \$5. 5 individuals, \$1 ea.; others, \$1, for a Teacher.	57 00
Mansfield. Colored S. S.	10 00
Medina. M. E. C.	75
Oberlin. Lewis H. Morse, \$30, to const. Rev. JOSEPH L. DE LAND L. M.; "Friends," \$7.	37 00
Perrysville. "Friends"	28 85
Pittsfield. Sab. Sch. for a Teacher	5 00
Sandusky. First Cong. Ch.	31 00
Twinsburgh. Cong. Ch. \$10 37; Laura W. and Rhoda F. Green, \$5.	15 37
"For the Freedmen"	5 00

ILLINOIS.

Champaign. Stephen Conkling	5 00
Chicago. Mrs. Jane B. Eells	5 00
Danville. M. A. Mann	20 00
Jacksonville. S. L. Whipple	10 00
Plymouth. Mrs. M. A. Henderson	1 00
Rockford. Mrs. Clarissa P. Gloyd	1 00
Quincy. "Z. G. Z."	10 00

MICHIGAN.

Adrian. "Friends," for School House, \$6 35; others, \$5 05.	11 40
Allegan. First Cong. Ch.	10 00
Birmingham. Mrs. C.	50
Casco. Albert Topping	1 00
Clinton. Cong. S. S. for a Teacher	18 00
Coldwater. Mrs. Ira Lee	3 00
Janesville. "A Friend"	1 00
Lambertsville. Richard Quelch	1 00
Lansing. Mrs. H. M. Hall	2 00
Monroe. James Armitage, \$20; Wm. Boyd, \$2; Miss F. Austin and "A Friend," \$1 ea.	24 00
Raisin. Mrs. R. Boyd and Mrs. H. Raymond, \$1 ea.	2 00
Tecumseh. Presb. Ch. \$22 40; others, \$21 25, for School House	43 65
Warren. Rev. J. L. Beebe	10 00

IOWA.

Buffalo Grove. W. S. Potwin	1 00
Dayton. Cong. Ch.	3 70
Franklin. Cong. Ch.	6 00
Seventy-Six. Cong. Ch.	3 50

South English. Cong. Ch.....	4 50
Tabor. Cong. Ch. Mon. Con. coll.....	25 00
Washington. Mrs. Nancy C. Davis, \$3; Ebenezer Davis and T. A. Davis, \$1 ea.	5 00

WISCONSIN.

Beaver Dam. Richard M. Jones.....	50 00
Emerald Grove. Cong. Ch.....	25 00
Hudson. "A Friend".....	30 00
Madison. S. S. Sheldon.....	50 00
River Falls. S. H. Burr, \$10; K. Currier and S. Wales, \$5 ea.....	20 00

MINNESOTA.

Leech Lake. Rev. S. G. W.....	50
Saint Anthony. Cong. Ch.....	6 00

KANSAS.

Olathe. Watts Beckwith.....	2 00
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CALIFORNIA.

Columbia. Mrs. S. Knapp, Mrs. J. Cavis, Mrs. J. Gilman, Mrs. E. Shaw, Mrs. M. Dealey, \$6 ea.; Mrs. Dr. Parsons, \$1; Premium on gold, \$12 01, to const. JUDGE J. M. CAVIS L. M.....	43 01
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KENTUCKY.

Berea. W. W. W.....	50
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MARYLAND.

North East. Mrs. J. A. Kemp, to const. EDWARD KEMP L. M.....	30 00
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NORTH CAROLINA.

Fayetteville. Freedmen, by R. Harris...	53 43
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GEORGIA.

Athens. E. C. A.....	50
Greenwich. Daniel Parker.....	3 00

CANADA WEST.

Union. Thomas Neale.....	5 00
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SCOTLAND.

Paisley. Messrs. J. & P. Coats, £200; Contributions, £102.....	
Edinburg. U. P. Ch. £87 15 10; others, £8, by Rev. J. A. Thome.....	2,678 47

Received at the Chicago Office.

(\$2,976 56.)

ILLINOIS.

Amboy. Cong. Ch.....	13 75
Aurora. First Cong. Ch. \$73 65; N. E. Cong. Ch. \$47 75.....	121 40
Austin. Cong. Ch.....	33 35
Avon. Cong. Ch.....	4 65
Byron. Cong. Ch.....	22 75
Carpenterville. Cong. Ch.....	8 00
Chesterfield. Cong. Ch.....	60 10
Cordova. Bapt. Ch. (\$30, of which to const. Rev. J. B. Cole, D. D., L. M.)..	46 30
Delaware and vicinity. "Friends".....	74 75
Freemont. Cong. Ch.....	19 75
Galesburg. First Ch. of Christ, \$283 70; First Cong. Ch. \$144 10.....	427 80
Harlem. Cong. Ch.....	35 64
Jacksonville. "Friends".....	18 00

Knoxville. "Friends," b. of C. \$30.....	
Lawn Ridge. Cong. Ch.....	7 00
La Salle. Cong. Ch.....	5 50
Lisbon. Cong. Ch.....	11 25
Malden. Cong. Ch.....	39 00
Millburn. Cong. Ch.....	40 39
Neponset. Cong. Ch.....	42 00
Newark. Cong. Ch.....	41 76
Ottawa. Ladies' F. A. Sec. \$26 98; B. M. Anderson, \$5.....	31 98
Osceola. Cong. Ch.....	51 65
Pecatonica. Cong. Ch. (add'l).....	1 50
Roseville. Cong. Ch.....	28 70
Rockford. 2 members Second Cong. Ch.....	250 00
Rockton. Cong. Ch. (add'l).....	3 00
Sheffield. Cong. Ch.....	40 50
Winnebago. Cong. Ch.....	92 77

INDIANA.

Greencastle. Presb. (N. S.) Ch.....	6 00
Waterloo. Union coll. by R. H.....	5 00

WISCONSIN.

Avoca. Cong. Ch. and other friends.....	23 50
Beaver Dam. Ladies' Benev. Soc. b. of C. \$35.....	
Black Earth. Cong. Ch. and other friends.....	40 00
Delavan. Cong. Ch.....	267 00
Elk Grove. Cong. Ch.....	52 55
Elk Horn. Cong. Ch.....	2 00
Ithaca. Cong. Ch. and other friends.....	16 25
Johnstown. Cong. Ch.....	2 00
Koshkenong. Cong. Ch.....	9 35
Madison. Cong. Ch.....	25 00
Mineral Point. Prim. Meth. Ch. \$32 75; Presb. Ch. \$22 50.....	65 25
Plattesville. Cong. Ch. \$43; Prim. Meth. Ch. \$3 66.....	46 66
Shopiere. J. H. Cooper, to const. Mrs. L. R. B. Cooper L. M.....	30 00

IOWA.

De Witt. Union coll.....	51 50
Le Claire. Union coll.....	19 50
Maquoketa. Union coll.....	53 55
Osage. Mr. H.....	50
Princeton. Union coll.....	17 56
Tipton. Union coll.....	52 75
Vinton. Friends, b. of seeds and pa- pers, \$20.....	

MICHIGAN.

Ada. Cong. Meth. and Baptists.....	7 2
Climax. D. Lawrence, Le Fevers and Lovells.....	40 00
Day Prairie. Geo. Taylor and others.....	8 00
Galesburg. Cong. Ch. and others.....	44 10
Kalamazoo. Birds Nest Bank, b. of C. and papers, \$82.....	15 25
Leonidas. J. B. Alfred and others.....	54 00
Leroy. Cong. Meth. and Bapt. Chs.....	5 00
Lowell. C. Powelson.....	
Mattawan. Friends, b. of seeds and books, \$27.....	2 00
Pine Creek. Rev. A. Wisner.....	
Pine Grove. Friends, b. of seeds and books, \$32.....	65 50
Richland. Presb. Ch. and others.....	
Union City. D. B. Webber, \$10; E. Bar- ber, J. B. T., H. C. M., D. C. and J. O. Z. \$5 ea.; D. Hurd, \$3; others, \$50 55.....	88 55
Vergennes. Mrs. A. Yerkes, \$5; Mrs. J. Wright, \$1.....	6 00
Vermontville. J. T. Scoville.....	7 50

MISSISSIPPI.

Tuition from Schools, \$209 80; Cash, \$1 50, by Rev. J. P. Bardwell.....	211 30
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Received by the A.M.A. and W.F.A.C., Cinn., O.
(\$2,359 06.)

OHIO.

Amherst. Coll.....	15 48
Andover. James Stults, to const. Rev. ROBERT YOUNG L. M.....	30 00
Bellefontaine. Coll.....	13 50
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Conneaut.....	23 27
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Elmore. Union meeting.....	1 53
Frankfort. D. C. Anderson, \$10; Dr. Wm. Latta, \$5; others, \$13.....	28 00
Fremont. F. A. Soc. by Mrs. J. H. Blinn Four Corners. Mon. Con. Cong. Ch.....	71 25
Granville. Gersham Griffith.....	14 64
Hillsborough. R. A. Lum, \$10; M. T. Nelson, Wm. A. Nelson, and Mrs. Teall, \$5 ea.; others, \$5, to const. ROBERT A. LUM L. M.; Presb. Ch. \$4 50.....	10 00
Kinsman. F. A. Soc.....	34 50
Lebanon. A. Holbrook and family.....	14 46
Lima. Presb. Ch.....	5 00
Morgan. — \$3; Mrs. Dr. Howard, \$2 50 North Fork. Thomas Steele, \$10; J. B. Anderson and James Steele, \$5 ea.; others, \$9.....	19 55
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"Cosand".....	50 00

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